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# *The* Masonic Craftsman

*Published Monthly at Boston,  
Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: What Should a Grand Master's Term Be?*



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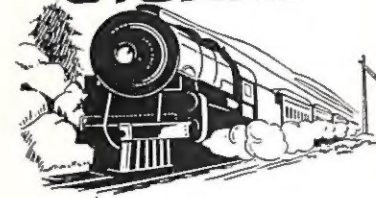
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## THE LAW OF THE MASONS

Composed by BRO. GEORGE F. WADHAM,  
Thornton Heath Lodge, 2985

This is the Law of the Masons — that he who runs may read,  
We call not to giant or stripling — we care not for clan or for creed.  
But to those who would join our Order, we ask for a nobler plan,  
That they shall be true to our doctrines and be worthy the name  
of Man.

That the vows that they take at our altars, shall be honoured with  
reverent regard,  
That no power on earth shall induce them, their promises to discard,  
That the hours that are spent in the Order, from discord and care  
shall be free,  
And where all shall be joined together in a bond of fraternity.

That our Lodges shall be as a sanctuary, where the spirit of concord  
shall live,  
Where each Brother is striving his utmost, to render the best he can  
give,  
In a labour of Love and of service — where the weaker can meet with  
the strong,  
Who with brotherly love shall assist them, to carry their burdens  
along.

Where we all think the world of each other — and are *just* both to  
friend and to foe,  
Judging not by what others may tell us — only governed by things  
that we *know*.  
Working — striving and scheming, for the things that we feel are the  
best,  
Where each man, and all, shall be equal, and no one be more than  
the rest.

So shall the Crafthood grow greater — thus shall its history expand,  
Until its power spreads wider, through the length and the breadth  
of the Land,  
And to those who will follow these precepts — carry on with a will  
and a smile,  
They will find that there *is* in Freemasonry, something that's worth  
the while!



## NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

Vol. 27 DECEMBER, 1931 No. 4

**CHRISTMAS 1931** Down through the ages in each year has come one season—one day—when men's thoughts revert to one thing—the birth of Him whose life and revelations have changed all things and brought hope of immortality to mankind.

Through dark days and bright, in times of stress and happiness, above all, shines the Light of the World as an inextinguishable beacon for all to see and steer their course by.

Now, in a time when doubt assails men's minds as perhaps never before, shining ever more brightly the star of Bethlehem beckons.

Freemasons, taking the Great Light to be the rule and guide of their faith, will find increasing comfort and consolation in that Book upon which their obligations were so solemnly taken.

To them is given the torch to carry on the Work of the Master.

And amid the whirl of life in an age given over in large measure to materialism, the example of the lowly Nazarene—the carpenter's son—is ever present to inspire them to deeds of more unselfish devotion to their fellowmen.

The crowning joy of Christmas day, the happiness of celebrating a Saviour's birth, will fill men's hearts with gladness and dissipate all thoughts of gloom.

And so, in common with millions of our brethren throughout the world, *THE CRAFTSMAN* extends to all its readers best wishes for

### A Merry Christmas and A Happy New Year

**OBITER DICTA** In the hurrying days to which the present generation seems to be committed the tendency is to change things that are not new or that bear any of the earmarks of tradition and these are apt to be scrapped or relegated to the back-ground as being out of date and old foggyish.

Too often snap judgment dictates these acts. Lack of a decent consideration for all the proprieties and a poor sense of historical perspective, as well as the reasons for their original acceptance have inspired influential individuals or units to attempt to replace tried and proven methods with something supposedly better (?).

Are these customs and traditions to be irrevocably allocated to oblivion or do they simply lie dormant? Times like the present induce people to give serious thought to many things, seeking motives for policies and practises which frequently prove failures, and this continuous searching of minds induces a retro-

spective turn to such an extent as to be almost unprecedented.

This is well! The pace set for the present generation is so swift, changes in economic and social life have developed so rapidly, that there is grave doubt whether the human mind and body can be sufficiently and readily adapted to it and, if and when it does, whether or not it has not lost its soul thereby.

There is doubt in the minds of many today as to the merit of some of the practises of the present. Old things had their practical uses, and in the matter of fundamentals still have, although it may be difficult to realize this.

There have been civilizations which in certain respects approached the present in matters of so-called progress. Processes and practises not entirely different from ours have passed from the face of the earth and been forgotten; generations of darkness have intervened. Were these periods of darkness the natural reaction from an earlier forced activity and subsequent inertia? Did the human race fail through enervating influences and the acquiring of easy habits of living? Much might be said on this subject by men more familiar with history than this writer. The trouble seems to be that when such lessons are brought out from the past they too often become the target for the so-called modern school of thought, and their discoverer is scoffed at for his efforts and made to feel that he is talking to a blank wall—with no appreciable beneficial result.

It is a curious thing, but the men to whom the world is most indebted for its great discoveries and accomplishments are the very men to whom the flip-pant and superficial individual today refers as "old fogies." It was in the quiet seclusion of study and laboratory that men such as Faraday, Watt, Spencer, Stephenson, Edison, Curie and a host of others developed those things which have made for the multiplication of comforts and luxuries existing today.

But with the passing of this type of men, and women, and the general acceptance without question by the present generation of all the things they gave without stint, much is lost and much that is indicative of a return to economic darkness is evident.

The history of the human race is one of continuous striving against the powers of darkness, in the beginning down through earlier years to the present. The search for light is continuous, but when found, is it properly appreciated? Progression is probably perpetual, but without a proper understanding and appreciation of the whole scheme of life in the material sense

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## What Should a Grand Master's Term Be? A Monthly Symposium

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MILWAUKEE

### ONE TERM AT A TIME

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

**B**Y general acceptance the term of office for a Grand Master is one year—and when the question is asked as to whether or not that term should be lengthened, it is on the assumption that elections might be for longer intervals of time.

In the present system it happens very frequently that Grand Masters are re-elected upon the expiration of their first term and carry on in office for an additional year and sometimes two.

On the whole, this system has proved satisfactory, for if it is desired to get rid of an undesirable this can be done at the end of the elective period of one year, whereas if it is desired to retain the services of a man of exceptional talents, and he is willing to serve, the problem of a Grand Master is settled for another twelve months and the important work of the office goes on smoothly and uninterruptedly.

The training for this highest of offices in the gift of the craft is very likely to be one in which the temper of the men chosen is tried and their general fitness and adaptability demonstrated. The strength or weakness of the man himself is pretty fairly proved before he reaches the position of being considered as a candidate—even in a receptive sense.

Fortunately, at least here in Massachusetts, politics plays no part in the selection of a Grand Master, and the office almost invariably seeks the man. That we have had many occupants of the Grand East who have shed luster upon the office is to the credit of the Craft and its democratic functioning.

Of course, there is bound to be now and then a little wire-pulling on behalf of some favored individual, but this is apt to be done by over-zealous friends whose perspicacity is not always tempered with prudence. These men are very apt to defeat their own ends by too strenuous an advocacy of an individual's claims. The Grand Lodge itself is a great democracy, and in such an independent body it is not in the nature of things that any persistent self-seeker shall occupy the highest office in Freemasonry unless and until his mettle has been proved and he has demonstrated his fitness.

The term of one year seems really too brief for a Grand Master if he is to be given opportunity to develop any exhaustive plans he may have in mind, and the writer favors a re-election of at least one additional term, except in the rare case when the incumbent is a detriment to the office.



On the other hand, anything tending to a dictatorship by continued occupancy of high office is to be most emphatically guarded against. In spite of the best intentions in the world, a man who feels that he occupies a position from which he may not be removed will acquire habits of arrogance which do not always accord with the absolute equality of brotherhood, which is the foundation of the structure of Freemasonry.

There are examples of the force of this argument aplenty to prove the wisdom of short terms of high administrative office; the building of a personal machine to secure permanency in office for any ulterior purpose is to be deplored.

On the whole, we see no reason for lengthening the term of office for Grand Master.

The invariable sacrifice to the individual serving—for it is not a paid job—in time and effort, the high requirements, mental, spiritual and physical, almost invariably bring to the post men of highest character. The long records, not unbroken perhaps, of distinguished Freemasons who have rendered great service in all the jurisdictions is a proud heritage for present day members to contemplate. A continuance of the sensible practises of the past seems desirable and a lengthened elective term not necessary.

### CANNOT ACCOMPLISH MUCH IN ONE YEAR

By J. A. FETTERLY  
Editor *Masonic Tidings*, Milwaukee

**B**Y both Masonic law and custom, the term of a Grand Master in this country is universally fixed at one year. We do not believe this should be changed, but we heartily favor re-election one or more times.



It has frequently been stated—and truthfully—that no Grand Master, however talented, earnest and enthusiastic, can accomplish much in one year, other than to learn the mechanics of his office and study with an understanding mind the needs and requirements of his jurisdiction. About the time he can understandingly lay out a program for the upbuilding

and improvement of conditions affecting the craft in his jurisdiction, his term of office has expired and of necessity he can but recommend needed action to his successor who, in turn, is confronted by the same difficulties and inhibitions as faced his predecessors.

In jurisdictions where it is customary to re-elect the Grand Master at least once, much of this trouble is avoided. That officer then spends his first term in



office carefully studying his problems and considering possible remedies. His second term can then be given to putting those remedies into effect, to initiating and carrying through new plans and policies and to building up and nourishing that true Masonic spirit and esprit de corps which is expected to establish and conserve.

The theory behind the one-year term of service, of course, is that it enables the craft to honor worthy men more generously and more readily. That is splendid in thought, but its observance—to the mind of this writer at least—results in actual harm to the well-being and development of Masonry in many instances. One may well believe that some deserving brother might better await official advancement rather than to hurry his advancement to the detriment of Masonry.

If the official term of the Grand Master is kept at one year, it enables the brethren to replace an inefficient or incapable man at the expiration of the first year and thus do away with the dangers inherent in long terms.

Longer terms of service for the Grand Master, with annual re-election, it seems to us, will result in more active and efficient administrations without the dangers that sometimes accompany long reigns of autocrats in civil government.

#### ORDINARILY ONE YEAR IS ENOUGH

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

**M**ORE than seventy-five per cent of the Grand Lodges in the United States elect a new Grand Master each year. This may not be conclusive proof that the terms of Grand Masters should not be

lengthened, yet it would seem to indicate that a substantial majority of the Grand Lodges are of the opinion that a term of one year is sufficiently long for a Grand Master to occupy that exalted position.

We are taking it for granted that our question, "Should the terms of Grand Masters be lengthened?", contemplates the advisability of re-electing them for

life. We surmise that the latter feature would be deservedly unpopular.

The fact that there may be a Grand Master who so lamentably lacks qualification that even a one-year term is too long, and that others may be so richly endowed with sterling qualities that no term of office would be too long, has nothing to do with the argument. The traditional custom to re-elect or not re-elect which prevails in the respective jurisdictions would be followed in either case.

It is contended that the experience gained by a Grand Master during his term of office is of much value during a second or third term. Grand Masters, however, are not invested with the purple of the fraternity on short notice. They invariably are active in the work for many years before they are entrusted

with a position at the foot of the official line of the Grand Lodge. Then follows a series of years as they advance toward the highest office, during which they have ample time to prepare themselves for the duties of Grand Master, and knowing that in the natural order of things they will be called upon to lead the craft they will, or should, become conversant with routine details as well as to formulate plans and policies. A man who when he is installed as Grand Master does not "know what it is all about" will probably not know much more at the end of several years' service. Second-year terms usually are rather colorless. Enthusiasm has waned, inspirations are lacking, ardor has cooled, and the inclination to do big things has given way to the more comfortable policy of drifting through. We do not mean to insinuate that any Grand Master ever neglected his duties, but there is a marked distinction between positive and negative virtues.

Why should a Grand Master wish to serve for more than one year? Nothing can be added to the honor conferred upon him. The office is an arduous one, demanding much of his time and strength, and seriously interfering with his business, private and social affairs. Is it fair to ask him to give additional years to the work at considerable personal sacrifice, even if he be a very good Grand Master?

We have the temerity to ask, why not pass the honors around? True, the office of Grand Master does not exist for the particular purpose of making Past Grand Masters. Neither has any man been born for the particular purpose of being Grand Master. There are many worthy and capable brethren in every jurisdiction.

The real question at issue is whether the shorter or the longer term will attract the best men to the office. Will the men who would make ideal Grand Masters be attracted or repelled by the prospect of serving during a longer term? One opinion is as good as another. We humbly offer the personal opinion that ordinarily one year is enough for any Grand Master.

#### NOT ALL OF SAME BREED

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

**S**HOULD the terms of Grand Masters be lengthened? The question for our monthly discussion is thus stated. Whatever may be the conclusions reached it is not likely that any Grand Lodge will be thereby influenced to change or modify its settled custom. Yet the subject has more than an academic interest. There is, in a way, a very practical side to its consideration. For a knowledge of the arguments for and against long or short terms will serve to reveal difficulties that are seldom made plain to the brethren.

Off-handedly any one of us would declare that a Grand Master could accomplish more for the craft if allowed to gain from an extended acquaintance and enlarged experience in the field the knowledge essential to a proper

conduct of his office. Hardly does such an official come to the end of a brief year in the Grand East but he has occasion to lament his deficiencies and to make apology for the gap between intention and performance. Unfamiliar routine duties engross attention and frequently exhaust patience. There is scant time for the larger tasks that should have first place on the official program.

But there are Grand Masters and Grand Masters. Those of us who have known the qualities and the work of a succession of these officials will agree that for some of them the year in chief place has been all too long. Others have yielded to their successors just when rich results of efforts made were being manifested. It is not always certain that a beneficial policy inaugurated will be carried out when change is made. The man of inferior ability is the one most likely to start out on an erratic course of his own devising, thus hoping to achieve a doubtful reputation.

A potent argument against the extended term is in the inability of men chosen for the place of highest honor in the craft to give time and energies to the work for more than one year. Even that period entails a sacrifice in most cases that is rarely appreciated by the brethren. One who brings the sense of responsibility to such strenuous labor pays in full for the honor bestowed. Generally the brother thus exalted is in the prime of life; he is immersed in the cares and duties of his business or profession. Every year counts for the results desired. For a brother thus situated to put his own affairs in secondary place that he may acceptably fill the position of Grand Master represents a devotion to the cause that should be always borne in mind. To propose that such a man should be continued in office would be unfair, nor would those best fitted be willing to continue an unpaid and often unappreciated labor.

We may conclude that the one year term, for all its defects, fits in best with the exigencies of our American life. It might, perhaps, be well to leave the way open for re-election such time as circumstances and the man combined in rare instance to keep in place one who is a proven success. In the grand jurisdiction of Maryland it was recently proposed to limit the possible term of a Grand Master to two years. This was defeated, the brethren evidently preferring that retention in office should depend upon re-election. The man of outstanding abilities, who can without injury to himself serve longer than between the annual communications of Grand Lodge, should be retained in office, even though some of the ambitious brothers must wait longer for advancement.

#### EDITORIAL

(Continued from page 88)

as well as in the spiritual, it is easily conceivable that we of this generation are headed in the wrong direction and mayhap stepping backward into semi-darkness again. Certain it is that materialism is to be less emphasized if the race is not to lose its immortal soul.

**HAIL** Freemasons of Massachusetts have invariably shown good judgment in their selection of a Grand Master, and in the election of December 9 they have lived up to precedent. Succeeding a man who had served his term with honor and distinction, Most Worshipful Curtis Chipman, the new Grand Master, will bring new lustre to the office. With the good will of all worthy members of the Craft within this fine old jurisdiction to sustain him, possessed of high qualities of heart and mind, and a sincere appreciation of the responsibilities of the office, this deserving brother is confidently expected to continue in the good work of his predecessors, leading the Craft on to even greater heights.

**THE CRAFTSMAN**, whose pleasure it has been to walk in the ranks with the new Grand Master, congratulates the Craft on its good sense and extends to Brother Chipman best wishes for a successful administration.

#### POST

**MORTEM** As a general thing the digging up of old remains is a bootless and dubious proceeding, for which reason we are reluctant to refer to a venture now dead, made in behalf of the Craft through the medium of a magazine, *The Master Mason*, some time organ of the Masonic Service Association of Washington, D. C. and fostered and fathered by sundry Grand Masters, and one more particular Past Grand Master.

*The Master Mason* was a well printed, well edited magazine, produced by a famous firm of printers. Its technical appearance was good; the editorial content also was sound in interest and appeal. And yet, with the backing of several jurisdictions who pledged it many thousands of readers, it died. Why? Ah, there's the rub! It can be demonstrably proved that these semi-subsidized sheets seldom pay—in the long run. For one reason the confidence inspired in the fact of the subsidy induces a disposition to overlook legitimate expenditures in the cost of production and promotion, leading to excessive overhead; for another, in this particular case at least, it is evident that the Craft were not ready for such a publication; and the third and not the least cause for its demise was an apparent infringement upon the territory of other long-established and well-thought-of magazines of considerable local and personal prestige.

We were sorry to see *The Master Mason* pass away—although it did infringe on our precedent somewhat. Mayhap some day, when through the education and enlightenment of such periodicals as *THE CRAFTSMAN*, Freemasons will have been brought to a broader conception of the universality of Freemasonry, such a publication will succeed.

For the present, the day seems ripe for the more nearly local or sectional interpreter of current Masonic events; meanwhile the national and international medium must wait for a more auspicious day.





## *Masonry and the Spanish Revolution*

By LOUIS GERTSCH, Barcelona, Spain Corresponding Member, Philaethes Society

Masons in all lands have repeatedly asked, since the beginning of the Spanish Republic, if Masonry had taken part directly in these events and what had been its action.

These questions are but natural, for the Mason knows that all the great progressive movements are, directly or indirectly, the work of Masonry which, if it does not participate in a direct fashion in the destinies of a country, always sees a goodly number of its members acting as "profanes" and who, thanks to the observation and study of the fundamental principles of the Order, play a preponderant part in the various social and political struggles.

As regards the proclamation of the Spanish Republic, it is necessary to recognize frankly that neither Masonry nor the "politicos" acted directly to bring about its coming.

The Spanish Republic was proclaimed by the people and there is where its principal strength lies.

Masons who as citizens performed their duty have naturally, from this fact, participated in the events which surprised the whole world.

For a long time the situation of the unlucky Bourbon monarchy was insupportable and everyone was expecting its downfall. After the dictatorship of Primo de Rivera, who for nearly seven years deprived the nation of its Constitution and prevented the people from exercising their right to vote, the Berenguer cabinet of the second dictatorship saw itself forced, for lack of other issues, to promise elections to the people.

After many delays, they were at last held; beginning as was necessary with the municipal elections which occurred on the 12th of April. The people, deprived so long of their constitutional rights, rushed en masse to the polls with the result that the elections in all Spain gave an immense republican victory. The announcement of the result of the ballot gave rise everywhere to manifestations of indescribable enthusiasm and yet the most perfect calm did not cease to reign.

On the 14th of April, at 2 o'clock in the afternoon, Citizen Companys (Mason) proclaimed the Republic at Barcelona. Surrounded by a goodly number of friends among whom were many Masons, he caused to be hoisted, over the City Hall of Barcelona, the first Republican flag which floated to the breeze in the whole of Spain. Like a train of gunpowder, the news swept over the country until the Republic was proclaimed everywhere.

Then the Republicans, among whom were a large number of Masons, became active and they formed the first cabinet. Among these were two who had been hunted by the Berenguer dictatorship for having signed a revolutionary manifesto which was not distributed. It was a prelude to the sacrifice of the glorious Captains Galan and Garcia-Hernandez, authors of the revolutionary movement of December, 1930, at Jaca, who paid with their lives for their patriotic de-

sire to regenerate their Country. Galan (Apprentice mason) and Garcia had not received in time the countermand of the revolutionary committee putting off the date of the uprising and they assumed the responsibility of acting.

By their sacrifice public opinion was excited and, by its weight, obliged the king to sign the pardon of Captain Sedales, who had also been condemned to death, a few days later. Captain Sedales was initiated afterwards in the Gran Logia Espanola and is now a Deputy from Catalonia to the Constitutional Assembly (Cortes).

The ministers in the new government who actually bear the label of Republicans are of the most varied political character. The president, Alcala Zamora, is a devout church-going Catholic who had been a monarchist all his life and declared himself a republican as the result of several disagreements with the monarchy. Maura, Minister of the Interior (son of the sadly-celebrated Antonia Maura who caused Bro. Francisco Ferrer to be shot) also declared himself republican, more in order to oppose the policies of Berenguer than from any personal convictions. It is needless to say that these two politicians are of the extreme right and both good Catholics. (They are now both out of the government.)

Largo Caballero, Minister of Labor and a socialist is taxed with continual collaboration with the dictatorship, which he served faithfully as Councilor of State and as a representative of Spain in the International Bureau of Labor at Geneva.

Lerroux, Minister of Foreign Affairs (a Mason who saw Masonic Light 20 years ago in the Catalan Regional Grand Lodge of Barcelona), is the head of the radical Republican party.

Martinez Barrios, Minister of Communications, was elected in June, 1931, as Grand Master of the Grande Oriente Espanol, of which he had been for several years the Deputy Grand Master. He is the representative of the Lerroux radical republican party in Andalusia.

Azana, Minister of War, is the one with whom the people are most satisfied because of his excellent reforms in the army. He is not a Mason although he is a sympathizer. (He is now president, having taken the place of Zamora when the latter resigned when the law to expel the Jesuits was adopted.)

Marcelino Domingo, Minister of Public Instruction, is one who has a Masonic history, being one of those who took part in the creation of the revolutionary Lodge "Danton" of the Grande Oriente Espanol.

Another Mason, Fernando de los Rios, Minister of Justice, has presented recently to the Congress the problem of the separation of Church and State. His speech was very brilliant but lacked something in vigor on a question which must be settled radically for all time in Spain.

Albornoz, Minister of Fomento (Agriculture and Commerce), head of the radical socialist party, ap-



pears likewise to be a Mason although not very active.

Nicolaou d'Oliver, Minister of Economy, represents the Cataloman faction in the ministry and has as political backing the recently formed "Catalan Action" which sprang from the reactionary Regional League.

Prieto, Minister of Finance, is a socialist and an anti-clerical, but not a Mason, and frankly recognizes his own insufficiency in financial matters.

Casares Quiroga, Minister of Marine, has up to now played a sufficiently effaced role. He is said to be energetic but so far has introduced no important reform.

This ministerial amalgamation, as outlined above, is due to the observance of the celebrated Pact of San Sebastian which owes its celebrity to the fact that no one seems to know what it is. In August, 1930, various publicists dissatisfied with the Berenguer dictatorship, met at San Sebastian and decided on a general plan against it and against the monarchy. They pledged themselves to bring to the country a federal republic, freedom of religion, the autonomy of Catalonia and various other progressive measures. They endeavored to keep their word but have not given all that they promised. A curious thing is that this Pact of San Sebastian has never been published, although it is referred to constantly.

Besides the Masons cited above as members of the ministry, there are many who are secretaries of state, under secretaries, councillors, directors, managers and deputies in the new government.

In addition to the Ministers, Bro. Pedro Rico is Mayor of Madrid, while Grand Commander Barcio of the Scottish Rite (regular) has been appointed president of the Superior Banking Council and his grand Secretary General, Ill. Bro. Fernando Barroso was appointed Director of Telegraphs. Other members of the Grand Oriente at Madrid who fill important positions in the new government, besides the Grand Master who is Minister of Communication, and his Deputy, Marcelino Domingo, who is Minister of Public Instruction; Enrique Barea Perez, secretary of the Mayoralty

of Madrid; Emilio Palomes, Civil Governor of Madrid; Francisco de la Mata, Manager of the College for Orphans of the Post Office; and many others in more subordinate positions.

But all told there are three Ministers, 10 Deputies to the Cortes, two directors, two secretaries, one councillor of state and one Mayor from the Grande Oriente at Madrid. The other Grand Lodge in Spain, the Grand Logia Espanola whose headquarters are at Barcelona on the Mediterranean, about 400 miles from Madrid the capital, naturally is not as well represented in the new government, not being on the spot when the change in government occurred. But some of its brothers have also been elected as Deputies to the Cortes and as municipal councillors. There is no question but what a large number of Masons form part of the new republican government of Spain and are doing their part to make that part of the world realize the meaning of liberty, equality and fraternity.

On the whole it can be truthfully said that Masonry, as such, has not taken an active part in the proclamation of the Spanish Republic although many Masons have taken an active part in bringing it about. Many of them were in it at the beginning but they were acting exclusively as citizens imbued with an innate ideal within them, or drawn from the well of our glorious Masonic principles by which they acted during the historic days of April. It is true that a great number of the republican party of the left have seen Masonic Light, and it is certain that Masonry always leaves something in the mind of those who have been initiated that tends towards that equality which is the basis of republicanism, that liberty which means destruction of tyranny and that fraternity which is the Brotherly Love of Masonry recognizing all men as brothers, and which seeks to elevate the human race to higher levels of culture, through education and the destruction of ignorance, superstition and spiritual despotism.

[ED. NOTE.—The above interesting article from a correspondent in Spain is indicative of affairs in the new government of that country during recent exciting days. THE CRAFTSMAN prints it without assuming responsibility for its accuracy but believes the information given to be correct.]

## Early Scotch Masonry

By W. BRO. H. DOUGLAS

I have headed this paper Scotch Masonry and not Scotch Freemasonry, because until the formation of the first speculative lodge in 1729, the lodges in Scotland were almost entirely operative lodges.

The records of these lodges are more plentiful and more authoritative than those similar bodies in England, for two reasons:

Firstly; Craft-guilds continued to exist in Scotland later than they did in England.

Secondly; In Scotland the lodge secretary was generally a public notary.

The probable date of the origin of the Scotch Masonic guilds was that of the building of the old Scotch abbeys, such as Holyrood, Melrose, Kelso and Kilwinning, i. e., about the 12th and 13th centuries.

Later a claim was made that the lodges dated from the time of Robert the Bruce, and David; but there is practically no evidence on which to base such a claim and it was probably put forward with a view of obtaining, for certain lodges, a high place on the roll of the Grand Lodge of Scotland, when it was formed in 1736.

The first documents to which I would refer, are two codes of rules, called the "Shaw Statutes", and are dated 1593-1599. One is directed to the Craft generally and one to the Lodge of Kilwinning.

The statutes legislate on the following points:

1. Obedience, in matters of trade, to the lodge officials and regarding the faithful discharge of their obligations by Masons to their employees.

2. Protection of the public against incompetent contractors and of masters as regards payments.

3. Protection of craftsmen against accidents, and regarding the settlements of disputes by arbitration.

4. Limitation of the number of

apprentices, period of apprenticeship, prevention of transfers from one master to another and recognition of apprentices as members of the lodge.

5. The annual election of the warden (by this "master" is meant. The "master" was also designated "Deacon").

We can get from these statutes some idea of the organization of a lodge.

The officers were not the same in every lodge; but usually were the following:

*Eldest Apprentice.* Who presided at meetings of apprentices.

*Youngest Apprentice.* Also called "officer." Practically the same as our tyler.

*Intenders.* There were always two and they correspond to our "Proposer" and a "seconder." In some Scotch lodges the latter are still called "intenders." In addition to their primary duty of proposing the member, they had to prepare the apprentice before he was passed to a fellow-craftsman.

*Box Master.* Treasurer in charge of the lodge treasure chest or box.

*Keepers of the Keys.* Generally two. They kept the keys of the treasure chest and were a check on the box master.

*Secretary or Clerk.* Generally appointed for life and usually a notary by profession.

*Quarter Masters.* They collected the quarterly payments of the members.

Later they merged into the modern wardens and the "warden" who was really the master of the lodge, became known as the "deacon."

*Warden.* (i. e., master of the lodge). He was appointed annually by the vote of the "Fellows of the Craft", i. e., the master Masons of the lodge.

His election was confirmed by the warden-general, and he was answerable to the county magistrate (presbyter) for the conduct of the members of the lodge. He had the right of appointing his quarter-masters.

Apparently the procedure of a young man who wished to become a member of the Mason's Craft was much as follows:

He was first apprenticed to a master Mason for a period of seven years, sometimes rather less; but the period of apprenticeship was never

reducible by payment of a fee.

He then had to find two "Intenders" and was "buike", i. e., inscribed. Hence the term "entered apprentice."

At the time of entering, or "buike", there was a ceremony, the details of which we do not know; but it was certainly a very simple one. The apprentice to the "great oath." The Masonic Word and the secrets of the Craft were communicated and there appears to have been a grip, for in an entry in the minutes of the Lodge of Haughfoot it says, "Then they whisper the word as before the master grips the hand in the ordinary way."

When entered, the apprentice was given a mark. This was not given as a degree, but was a trade custom, probably useful owing to a proportion of the apprentices being illiterate.

The apprentice paid the sum of six pounds (Scots), from which it is clear that the apprentice was a member of the lodge, but perhaps not a full member.

After serving his apprenticeship period, the budding Mason had to pass an "Essay," or "Trial of Skill," for which he was coached by his intenders. The trial was supervised by the Essay master, who was appointed from amongst the master Masons of the lodge.

The statutes lay down that, after his apprenticeship period, the apprentice should serve another seven years as "journey man." Actually this was seldom enforced. The reason for the regulations was probably to limit the number of Masons who had the right to employ labor, but practically it was found that master Masons, although qualified to employ labor, were not actually in a position to do so, unless they possessed a certain amount of capital and experience, and that, therefore, there was no need for the regulation, and it lapsed.

It is pretty clear that there were no secrets communicated when the apprentice was passed to a fellow-craftsman. It must be remembered that the "Essay" was simply a trial of the Mason's ability as a Mason.

In fact, in the middle of the 17th century in the Lodge of Kilwinning, apprentices actually filled the offices of deacon and quartermasters (i. e., master and wardens) and in 1693 in

the same lodge "passing" is recognized simply as an "honour and dignity."

Masonic bodies were not known as "Societies of Freemasons," but as "Masonic lodges."

I believe that the earliest record of the term "lodge", is to be found in the records of the city of Aberdeen in 1483.

Although all the lodges before 1729 were operative lodges, a certain number of non-operative members were admitted.

What is probably the first mention of such a member is to be found in a minute of the Lodge of Edinburgh, (St. Mary's Chapel) dated June 8th, 1600, when John Boswell, Lord of Auchinlech, is recorded as being present, and the minute is attested by his mark amongst those of other Masons present.

The Lodge of Edinburgh also mentions the following individuals as being members of the lodge, at different periods: Lord Alexander, Viscount Canada; Sir Anthony Alexander and Sir Alexander Strachan in July, 1634; Archibald Stewart in July, 1635; David Ramsey in August, 1677. Henry Alexander in February, 1638; Alexander Hamilton (the master of the ordinance) in May, 1640.

This seems to prove that the claim put forward that the first man, not an architect of a building, to be admitted a Mason, was Elias Ashmole, (the antiquary) in 1646, cannot be maintained.

The number of these non-operative Masons increased; and in 1610 in the Lodge of Aberdeen no less than 37 members, out of a total of 49 were non-operative.

It is a little difficult to explain the reason why these non-operative Masons joined lodges; but most of these seem to have been men of some consequence, and possibly the lodges thought that it would increase their importance to have such members and the men themselves were probably influenced, partly by curiosity, and partly by a desire to support what they considered to be a worthy and admirable society.

There was a sharp distinction drawn between the operative and the non-operative Masons; they were, in fact, called by separate names. The operatives were called Domestic Masons, (from Domus—a house) and



the non-operatives, Geomatic Masons.

They later was also called "gentlemen Masons," "theoretical Masons," or "honorary members." This latter title explains pretty clearly their position.

Towards the end of the 17th century a "Geomatic" was often given office in the lodge; but in that case a "Domestic" was always appointed as deputy. For instance, in 1670 Henry Elphinstone, a customs official, was appointed master of the lodge of Aberdeen. Again in 1672 the Lord of Cassilis was made deacon (i. e., master of Kilwinning). Sir Alexander Cunningham and the Earl of Eglington also held the same office.

In 1675 Lord W. Cochrane was appointed warden (again master) of Kilwinning.

In 1696 Lord Strathallan was master of the Lodge of Dunblane, and Alexander Drummond, Lord of Balhardie, was warden.

Thus it will be seen that in the Scotch lodges there were at a nearly date, the germs of modern Masonry.

It is generally acknowledged that the starting point of the history of modern speculative Masonry was the formation of Grand Lodge of England in 1717, now the corresponding date in Scotch Masonry is 1736, when the "Grand Lodge of Scotland" was formed.

It must be remembered, however, that even at the date of the "Shaw Statutes" certain lodges, such as Edinburgh, Kilwinning, and Shirley, were recognized as having a certain standing which gave them to some extent, the status of "Provincial grand lodges."

The idea of the Grand Lodge of Scotland" appears to have originated in the Lodge of Cannongate Kilwinning (an offshoot of the Lodge of Kilwinning) under a charter dated 1677 (?).

The first actual move to form grand lodge was made in 1735, when Dr. John Douglas of Kircaldy Lodge was affiliated to Cannongate Kilwinning with the express view of getting a grand lodge started.

On the fifteenth of October, 1736, a meeting of delegates from four lodges (Lodge Mary's Chapel, Cannongate, Kilwinning, Kilwinning Scots Arm and Leith Kilwinning)

was called, and it was decided to invite all known lodges to send delegates to a meeting to be held at Lodge St. Mary's Chapel on St. Andrews day, 1736.

Rather over 100 lodges were written to and 33 sent delegates.

At the election of the first grand master there was rather an amusing incident.

It appears that the delegates from St. Mary's Chapel, Glasgow, Hamilton, Fairkirk, Dunfermline and several more, were instructed to put forward the name of Lord Howe, who was R. W. M. of "Kilwinning Scots Arms"; but in spite of this the Lodge "Cannongate Kilwinning" managed to get their nominee, William St. Clair, elected.

This was brought about in the following way. St. Clair was put forward to read a solemn renunciation of his hereditary right to be "Patron of the Masonic Craft in Scotland." It seems that the magnanimity of this renunciation so impressed the delegates that St. Clair was straightway elected grand master.

The amusing part of the affair is that St. Clair really had no right to renounce.

It is a fact that in December, 1600, and again in November, 1601, charters were granted, appointing one of the St. Clair's "Patron, Protector and Overseer" of the Mason's Craft in Scotland.

However, from 1628 to 1736, no St. Clair ever exercised any of the powers granted by the charters, and it is quite clear that such authority had lapsed and had been forgotten long before 1736.

In any case, the Grand Lodge of Scotland was formed in 1736 and from that date onwards the records are pretty well complete.

With reference to the formation of the Grand Lodge of Scotland I should like to draw attention to an incident which occurred in 1721, and which I am sure had a great influence on the formation of the grand lodge.

In August of that year, Dr. Desaguliers visited Lodge St. Mary's Chapel, and it seems very probable that one of the objects of his visit was to discuss the formation of a Grand Lodge of Scotland, on the

lines of the newly formed Grand Lodge of England.

Before leaving the subject it should be noted that all lodges in Scotland before 1836, were not simply operative. The first purely speculative school lodge was "Kilwinning Scots Arms" founded in February, 1729.

Also it must be remembered that even after the formation of the grand lodge, business was not carried out as it is to-day. In many lodges all three degrees were not given. This is proved by a minute of the Lodge of Kelso, June 18th, 1745, as follows:

"The right worshipful master deputed Br. Samuel Brown, a visiting brother from Lodge Cannongate, to officiate as master, and Brothers Palmer and Fergus to act as wardens, to teach the brothers the method of passing fellow crafts."

I think that my allotted period of time for a paper must have about come to an end.

I would only add that there is nothing original in this paper; the facts have been gleaned from various Masonic authorities, such as Gould and others, and also from notes of a lecture given by a friend of mine, W. Bro. Captain W. B. Dunlop.

#### THE SONG OF THE ROPE

*I am the symbol of ghastly death  
To those of evil ways.  
But also the symbol of hope and life  
To the mariner's stormy days.*

*I hoist the sails for the ships at sea;  
The derricks of trade I man;  
I lift the stones for the builder's use;  
And raging rivers I span.*

*I help the climber to mountain heights,  
To visions of strength and hope.  
But 'tis only done by the little threads,  
For such is the strength of the rope.*

*I am made up of such tiny strands  
As a child with ease might break,  
But twisted and bound by a Master hand  
No power my strength can shake.*

#### L'ENVOI:

*The rope to us, this lesson brings:  
If each his part will play,  
United Power will win our goal  
And nothing stop our way.*

—J. ARTHUR THOMPSON.

## Masonry and Chemistry

By CYRUS FIELD WILLARD

Thomas Vaughan, John Locke, Sir Christopher Wren, Sir Isaac Newton and many others were all alchemists, most of them known or suspected to be Masons, and all associated with Robert Boyle in the forming of the "Invisible College," a secret society, which later became the Royal Society, devoted to scientific research, and of which that well-known Mason, Sir Robert Moray, was the first president.

These sought to arrive at Truth by the study of alchemy and astrology, which led, so Gould says, to the establishment of an hermetic and Rosicrucian secret society, first established at Warrington in 1646 by Elias Ashmole and others, and later, in order to conceal their mysterious designs, the members were admitted or "accepted" into the Masons' Company of London, with the result that, as Freemen of that city, they became "Free and Accepted Masons," took the name of Freemasons, and adopted as symbols the implements of the Masons' craft.

One of the most learned Freemasons who ever lived, Albert Pike, in a letter to Gould, said that he had for some time been collecting the old hermetic and alchemical books in order to find out what Masonry came into possession from them. He said that he had ascertained with certainty that the square and compass, the triangle, the oblong square, the three grand masters, the idea of the substitute word, the sun, moon and master of the lodge, with others, were included in the number.

These early chemists found safety in the lodge from the persecutions of that religious and political hierarchy which made a martyr of Giordano Bruno (1548-1600) by burning him at the stake at Rome in the latter year, for his opinions, made Galileo recant in 1633, or only 33 years later, and might have stretched out its long arm to Moray in 1641 or Ashmole in 1646, had they not sought safety among the Masons. It would now wipe out all chemical research, religious freedom, toleration won by Freemasons, and the whole body of Freemasonry itself, as

shown in Italy to-day, if it had the power it had then.

These were all contemporary happenings with the Freemasons of England, and it is no wonder they flocked into the organization of sturdy and skilled working men and brought with them symbols which they held secret among themselves and embodying philosophical doctrines inimical to the crass theological ideas inculcated by force of arms by the dominant church long before the decline of the speculative Craft, so Pike says.

These early chemists used their symbols to convey a certain meaning, as chemists to-day use H<sub>2</sub>O as a symbol to denote water.

In many ways we see the gifts they brought to the lodge, where they found sanctuary and relief from spying by the ecclesiastical bigots of those days, whose boast then, as now, is "*semper idem*," or "always the same."

In one of our degrees we see reference is made to chalk, charcoal and clay, which reference is lugged the explanations given are very vague. But if we can realize that chalk is lime carbonate used by the "sons of the fire" as a flux with charcoal to smelt the ores (as is done to-day), and this was generally done in a clay crucible, we get some idea of the practical wisdom that was concealed in our innocent ritual.

While courtiers of the King of England, they still met in secret assemblies as Freemasons, where they learned to meet on the level, act by the plumb and part on the square. These doctrines held in secret were the cause of the leaders of thought in chemistry and science being protected in their liberty of thought, as against the repressive tyranny of the ecclesiastical hierarchy of Rome, by the great mass of the organized working people of England, led by the aristocrats of the building trades, the Freemasons.

Gradually the leaven spread secretly among all classes, until we see in the next century the American Revolution as the flowering of these ideas of liberty, equality and fraternity taught to the Masonic lodges, and which started the movement that

has led the gradual extinction of royalty, aristocratic precedence and spiritual tyranny.

To-day we see the wonders of chemistry expanding as a result of the liberty brought about by the Freemasons, and on every hand we now see things that would have once been termed incredible. It is only one hundred years ago (1828) that Wohler synthesized urea and broke down the barriers between so-called inorganic and organic chemistry, the latter term being now limited to carbon compounds. We have the analytical and synthetic chemistry, as we have the research and the control chemist.

It is said that chemistry is revolutionizing our civilization, giving us new materials, new foods, new fabrics, new powers and a new understanding of the universe.

One writer has told us that chemistry plays a great part in the life of the average woman, and has said:

"Dressing for a dinner party, she slips on her dainty undergarments made of cornstalks. Her sheer silken stockings are wood pulp, and her shoes are fashioned in the latest fashion from artificial leather. Her pretty frock was once part of a forest tree, and the gaily-colored buttons with which it is trimmed were not long ago milk of contented cows. That afternoon the hairdresser had touched her curls with a synthetic sheen and on her face she dabs a bit of the product of a dyestuff company. The rings on her fingers gleam with synthetic stones; her bracelets found their rich colour in a chemist's crucible.

"In a car painted with cotton she rides to her friend's home, and in a dining-room, whose walls are made of sugar cane, the dinner begins with a grapefruit ripened by ethylene gas, and ends with ice cream kept cold since early morning by the dry ice of carbonic acid gas.

"No wonder a British chemist has dubbed the modern girl the patron saint of chemistry. When W. S. Gilbert sang that 'Things are seldom what they seem, skim milk masquerades as cream,' he didn't know the half of it, for milk to-day passes itself off for ivory or amber at the maker's whim. And every year adds to the number of inconceivable products made from incomprehensible beginnings."



The alkalis and acids enter into all civilization. Iron and steel depend on chemistry, and this is said to be the iron age, with some truth. Pig-iron is converted into steel by the Bessemer process, which was laughed at as absurd when Henry Bessemer proposed it. Ceramics, rubber, rayon, cellulose, coal tar, all have their kingdoms. The kitchen table can be made into silk shirts, durable shoes, unbreakable glass, imitation ivory and automobile lacquer.

It is unnecessary now to recite all the marvellous and almost miraculous achievements of modern chemistry made possible for the liberty, equality and fraternity for which freemasonry and Freemasons of old are responsible in their long-continued fight against the ecclesiastical tyranny that still attempts to shackle the minds of men and still condemns Freemasonry.

In his researches into the atomic theory, the law of definite proportions and many other chemical laws, the chemist, if he is exact, humble and clear-visioned, cannot help but get a glimpse of the great Lawgiver, the Grand Architect of the Universe, who, according to Plato, is always geometrizing." The fraternity that goes with liberty and equality means the brotherhood of man, and this universal brotherhood of humanity presupposes the Fatherhood of God.

For all our wonderful achievements in chemistry, without a realizing sense of this great Divinity informing our universe, they are but sounding brass and tinkling cymbals.

Unless we can develop an intellectual and spiritual civilization based on the raising up of every human being to higher standards of thought and action, our material achievements are as nothing.

We may discover new forces, and increase our mastery of the subtle forces of nature, we may release vast stores of energy and create new substances, build up synthetic foods and raw materials, and refine our manipulation of the elements; but unless we chemists take to ourselves the age-old foundation principles of ethics inculcated in Freemasonry, then our boasted progress will be simply a march to a precipice over which civilization will crash into fragments.

Masonry is the benefactor of chemistry, inasmuch as it has given it the liberty to develop materially and build up its physical organization. It now points to its great body of doctrine, its three great tenets of brotherly love, relief and truth, as the informing spirit to dwell in that physical organization.

In a recent article, ex-Governor Frank Lowden said that during the World War he appeared before a body of 5,000 Masons, and learned that there was a great body of men to whom the words "justice" and righteousness" and the great concepts they had been taught night after night in their lodges were still sacred.

We have a wonderful philosophy in Masonry, and it is this, that Masonry will give as a benefaction to chemistry to-day, as it gave such needed sanctuary to the alchemists of old.

I was taught that the alchemists were all fools or misled, but we know now that Sir William Ramsay has transmuted silver into gold, while radium passes through certain transformations through lead into bismuth. Now the electrons revolving about a central sun, the proton, in the atom, prove the truth of the old Hermetic maxim, "As above, so below."

If we will study Masonry and learn its lessons of wisdom and truth, we will find a most fascinating body of lore that will fit us to help our fellow-man, and what more can we ask? Remember Abou ben Adhem!

Masonry is still the benefactor of chemistry in showing the way to a higher and nobler development of humanity.

Steinmetz, the electrical wizard, said: "The next few years will see the laboratories turn to the study of spiritual things."

When that time comes, chemists will realize more clearly what a benefactor Freemasonry has been to them.

#### A FEW QUESTIONS ANSWERED

Q. Why do the deacons carry staffs?

Ans. Their staff is a symbol of their function as messengers.

Q. Why was secrecy necessary during the early days of Masonry in England, France, and Italy?

Ans. About the year 1600 to be known as a scientist was equivalent to being known as a wizard. Such secrets, astrology and the mysteries of science, were dangerous things to talk about.

Q. What is the Grand East?

Ans. Wherever the superior body of the Masonic institution is located. Every State in the United States has a Grand East.

Q. What is the earliest mention of Freemasonry in America?

Ans. John Moore came from England to South Carolina in 1680. In a letter written by him in 1715, he mentions having "spent a few evenings in festivity with my Masonic brethren."

Q. From what period is the history of American Freemasonry usually dated?

Ans. Properly speaking, it dates from the Revolution.

Q. Who established the first lodge in America under written authority?

Ans. Henry Price, provincial grand master of New England, at the "Bunch of Grapes" Tavern, in Boston, August 31, 1733.

Q. What were "Modern" Masons?

Ans. The supporters of the original Grand Lodge of England. This title was given them by the "Ancients."

Q. What were "Ancient" Masons?

Ans. The Irish Masons who formed a rival grand lodge in London in 1751.

Q. In what year was a reconciliation affected between these two rival grand lodges of England?

Ans. In 1813; in America the two grand lodges of South Carolina were the last to unite in 1817.

Q. What State still adheres to the work of the "Ancients"?

Ans. Pennsylvania adheres to the work as it was before the union of the grand lodges.—*Square and Compasses.*

#### ELEGY!

"The day descended into twilight hours. The dreary task had sapped the energies to the extreme and tired in the mortal flesh they bade us kind good-night and sank into a peaceful sleep e'er they should rise upon the morrow of a newer scene and greet us as we join them one by one.

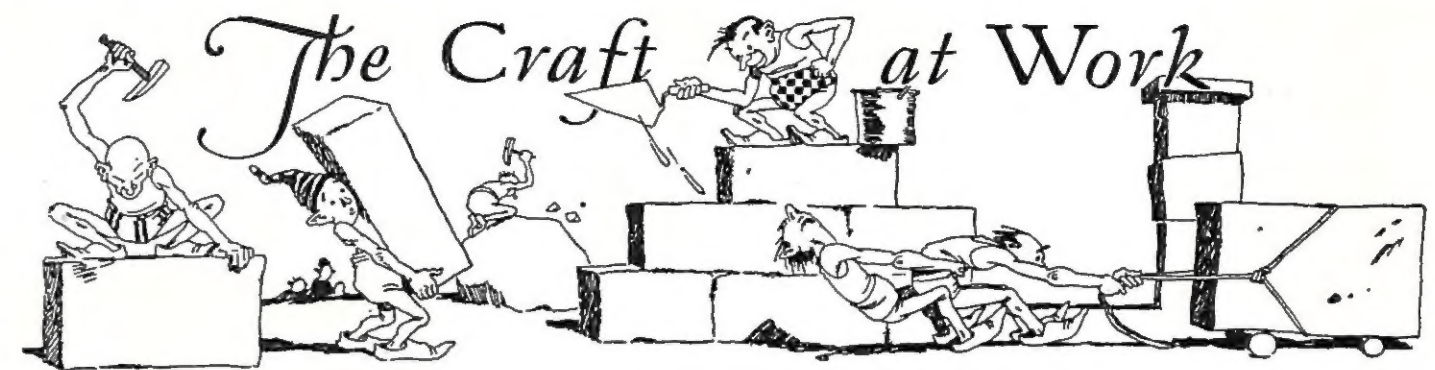
*Time gives us little space to do our labor here;*

*The morning rises bright but soon the night is near;*

*Most happy is the man who looks well to his task*

*And gives his utmost effort e'er reward shall ask."*

—EDWARD W. CRANNELL.



#### DECEMBER ANNIVERSARIES

James Oglethorpe, founder and Governor of the Colony of Georgia, was born in London, Eng., December 21, 1696. He organized the first Masonic lodge in Georgia, later called Solomon's Lodge No. 1, and was its first master.

John Habersham, Revolutionary officer, and member of the Continental Congress from Georgia, was born at "Beverly," near Savannah, December 23, 1754, and died December 17, 1799. He served as treasurer and secretary of Solomon's Lodge No. 1, Savannah.

Richard Stockton, a signer of the Declaration of Independence, became a charter member and first master of St. John's Lodge, Princeton, N. J., December 27, 1765.

Maj. Gen. John Sullivan, one of George Washington's aides in the Revolution, became a Mason in St. John's Lodge No. 1, Portsmouth, N. H., December 28, 1768. On December 3, 1789, he was installed as master.

On December 27, 1782, Samuel Seabury, first Episcopal Bishop in America, addressed the Grand Lodge of New York.

Wolfgang Mozart, famous composer, and member of Lodge "Zur Gekronten Hoffnung" at Vienna, Austria, died in that city, December 5, 1791.

Albert Pike, eighth grand commander of the Southern Supreme Council, was born December 29, 1809, at Boston, Mass. On December 22, 1852, he became a Royal and Select master in Columbia Royal Arch Chapter, Washington, D. C., and on December 27, 1853, was elected master of Magnolia Lodge No. 60, Little Rock, Ark.

Zachariah Chandler, Secretary of the Interior under President Grant, and a member of Detroit (Mich.) Lodge No. 2, was born at Bedford, N. H., December 10, 1813.

Samuel J. Kirkwood, Governor of Iowa, Secretary of the Interior under President Garfield, and a member of Iowa City (Iowa) Lodge No. 4, was born in Hartford County, Md., December 20, 1813.

Thomas Starr King, grand orator of the Grand Lodge of California, whose

statue appears in Statuary Hall of the U. S. Capitol, was born in New York City, December 17, 1824.

George B. McClellan, who served in both the Mexican and Civil Wars, and was later Governor of New Jersey, became a member of Willamette Lodge No. 2, Portland, Ore., December 9, 1853.

Rev. Edward Ashley, former deputy in South Dakota, and Chaplain of the Southern Supreme Council, who served for 57 years as Episcopal missionary to the Dakota Indians, was born at Road Hill, Eng., December 12, 1853.

Henry M. Hoyt, Governor of Pennsylvania, was made a Mason in Lodge No. 61, Wilkes-Barre, December 27, 1854, and in December, 1861, became master of the lodge. His death occurred in the city named, December 1, 1892.

Edwin T. Meredith, Secretary of Agriculture in the Wilson Cabinet, and an active member of the Southern Supreme Council, was born December 23, 1876, at Avoca, Iowa.

Maj. Gen. John A. Logan became a Knight Templar in Chevalier Bayard Commandery No. 52, K. T., Chicago, Ill., December 1, 1885. His death occurred at Washington, D. C., December 26, 1886.

#### LIVING BRETHREN

Rear Admiral Henry T. Mayo was born December 8, 1856, at Burlington, Vt., and is a member of Burlington Lodge No. 100.

Frank White, former U. S. Treasurer, and past grand commander of Knights Templar of North Dakota, was born at Stillman Valley, Ill., December 12, 1856.

Louis L. Emmerson, Governor of Illinois, and past grand master, was born at Albion, Ill., December 27, 1863. He became a Mason in Mt. Vernon (Ill.) Lodge No. 31, December 8, 1890.

Jean Sibelius, member of Suomi Lodge No. 1, Helsinki, Finland, was born at Tevastehus, Finland, December 8, 1865. He composed "Finlandia" and other notable compositions, including many for lodge room purposes.

Dr. John C. Palmer, grand chaplain

of the Southern Supreme Council, and of the Grand Lodge of the District of Columbia, was born at Madison, Ind., December 17, 1868.

Bainbridge Colby, Secretary of State in the Wilson Cabinet, and a member of Kane Lodge No. 454, New York City, was born at St. Louis, Mo., December 22, 1869.

Julius L. Meier, Governor of Oregon, and a member of Harmony Lodge No. 12, Portland, was born in that city, December 31, 1874.

Charles Wakefield Cadman, American composer, was born at Johnstown, Pa., December 24, 1881, and is a member of Albert Pike Lodge No. 484, Los Angeles, Cal.

William N. Doak, Secretary of Labor in the Hoover Cabinet, was born in Wythe County, Va., December 12, 1882, and is a member of the Scottish Rite Bodies at Roanoke, Va.

The Duke of York was born in London, Eng., December 14, 1895, and became a Mason in Navy Lodge No. 2612, London, December 2, 1919.

Flem D. Sampson, Governor of Kentucky, was made a Mason in Mountain Lodge No. 187, Barbourville, Ky.

William G. Conley, Governor of West Virginia, became a Mason in Preston Lodge No. 90, Kingwood, W. Va., December 7, 1903.

John W. Martin, former Governor of Florida, was made a Mason in Temple Lodge No. 23, Jacksonville, Fla., in December, 1905, later affiliating with Jacksonville Lodge No. 261.

Stanley C. Wilson, Governor of Vermont, became a Mason in George Washington Lodge No. 151, Chelsea, Vt., December 7, 1905.

Arthur Seligman, Governor of New Mexico, received the thirty-second degree at Santa Fe, N. M., December 20, 1908.

Lawrence M. Judd, Governor of the Territory of Hawaii, was made a Mason in Hawaiian Lodge No. 21, Honolulu, December 4, 1915.

Doyle E. Carlton, Governor of Florida, affiliated with Hillsborough Lodge No. 25, Tampa, Fla., December 27, 1915.



Ross S. Sterling, Governor of Texas, received the thirty-second degree in the Scottish Rite Bodies at Houston, Texas, December 12, 1924.

Charles A. Lindbergh was made a master Mason in Keystone Lodge No. 243, St. Louis, Mo., December 15, 1926.

H. Clarence Baldridge, former Governor of Idaho for two terms, was made a member of El Korah Shrine Temple, at Boise, December 9, 1929.

#### NOTES FROM A GRAND MASTER

In the last copy of Notes you were told of what we are doing as Masons. Another question that arises is, "How are we doing it?" In other words, what is the organization and how does it function?

First is the grand lodge, composed as follows:

Masters and wardens of 326 lodges 978  
Officers of grand lodge 79  
Permanent members of grand lodge 54

1,111

Each is entitled to one vote; every lodge being entitled to three votes, even though only represented by one officer.

This body is the legislative body. It elects its officers and the members of its boards. It adopts the budget and authorizes expenditures within the budget.

It issues charters and approves by-laws. It suspends or expels members. It makes rules for its own government and for the regulation of the affairs of the Craft, and performs such other duties as are necessary for the welfare of the fraternity.

The board of directors is composed of the grand master and eight other members, four of whom are elected each year for a period of two years.

In the absence of direction by the grand lodge, they transact any and all business of the corporation relating to its property, real and personal.

They prepare and recommend the budget to the grand lodge, and monthly approve all bills for payment.

The Masonic Education and Charity Trust is the holding body for the majority of the funds of the grand lodge.

It is composed of eight members, elected one each year for a term of eight years.

Their duty is to invest and conserve the funds in their possession, disposing of the income as provided by the terms of wills or deeds of trust.

In nearly fifty years of its existence, the principal of no fund has been impaired.

The board of relief is composed of: Twelve representatives at large, elected by the grand lodge;

One district representative, chosen by

and from each Masonic district in Massachusetts, and

One lodge representative, chosen by and from each lodge in Massachusetts.

This board meets monthly and passes upon all applications for admission to the home and hospital. It also acts upon all applications for Masonic relief made through the lodges.

Such relief is granted upon a basis of the need of the lodge, and is limited by the amount specified in the budget for this purpose, which this year is \$35,000.

Other minor departments are administered by the proper officials within the amounts specified in the budget.

In this organization, proper representation is given to every lodge, wherever located, in the administration of the affairs of the fraternity.

This is what may be called the machinery of grand lodge, but the power must be furnished by the rank and file of the 125,000 Masons in Massachusetts. Your officers, whether they be your grand master or the master of your lodge, can only direct.

The success or non-success of Masonry in Massachusetts depends upon your sense of responsibility as to the duty you owe to your lodge.

You undoubtedly feel a pride in the fact that you are a Mason. What are YOU doing to contribute to the welfare of Masonry?

Never in my Masonic experience have I seen more officers of the lodges striving to conduct the affairs of their lodges properly than at present. Are you giving them that active support that they deserve?

There is work that you can do in our constructive programs if you will inform yourself as to where you can best be of service.

This is my last message to you. Any success that has been gained during the past three years is due to the loyalty and co-operation of those who have given me such willing support. To them my heart is full of grateful appreciation.

May I bespeak for my successor and the officers of your lodge an even greater spirit of helpfulness in the year to come?—HERBERT W. DEAN, *Grand Master of Massachusetts, Nov., 1931.*

#### MASONRY IN A MACHINE AGE

This is an age of high power. The professional man is keyed to high pitch—the farmer has evolved into a director of intricate machinery—the day laborer works under supervision—the business man adjusts himself to a system of chain stores, bank mergers and co-operative societies for buying privileges. The independence of the individual is rapidly diminishing, and he

is being compelled to become a part of a fast moving, centralized system.

In step with the tendency to make of every individual a machine, is the drift for entertainment, unusual pleasure and thrills. The high school boy with his car—the father with his luncheon engagements and committee appointments—the mother with her study clubs and social requirements—the entire family hurrying from one activity to another, leave scant time for reflection, contemplation and spiritual growth.

A combination of both causes us to wonder if we are to be worked into the machine's pattern and covered with its dust. Will the system eventually make of us thoughtless, heedless automata—mere self-acting machines?

The drift toward centralization is world-wide and probably inevitable. The drift toward jazz, whoopee and thrills is world-wide, but not inevitable. Many influences are active in an effort to drive us back to the fireside of sober reflection—the church, service clubs, fraternal societies, social service organizations, and a hundred and one other plans and programs.

In Masonry we find the "Stop, Look and Listen" signals if we but search. The difficulty is that so few of us take the time to make a thorough search. We join—are thrilled over the initiation, and immediately allow worldly activities to drive us away from a study of Masonics. The result is that many of us never know the breadth and depth of Masonic Truth, and, never knowing, we miss Masonry's great purpose.

In this machine age—this age of thrills and insecure standards—Masonry is an anchor.—*Scottish Rite Message.*

#### SIR THOMAS LIPTON

Sir Thomas Lipton was the oldest member on the roll of Lodge Scotia No. 178, Glasgow, Scotland. He was initiated in that lodge in August, 1870. Although he did not take any prominent part in Masonic affairs, Sir Thomas was proud of being an "old Scots Freemason."

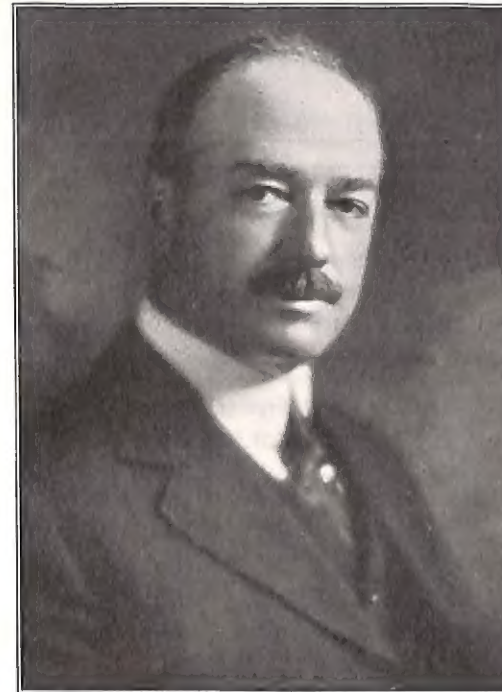
#### WHY MASONRY ENDURES

How quickly do we forget the film which we saw the night before last. While we gaze upon the screen we are entertained—and, perhaps, for the time being influenced in our thought—but when the next day comes it all passes from our memory and is soon forgotten. Not so, however, with the substantial things of life, which, when properly presented, make deep and lasting impression upon our mind and character. This is one reason why Masonry endures.

#### MASSACHUSETTS' NEW

##### GRAND MASTER

Curtis Chipman of Cambridge, who was deputy grand master of the grand lodge of Masons in Massachusetts in 1925, was the unanimous choice for grand master at the quarterly communication in Ionic Hall, Masonic Temple, Boylston street, Wednesday afternoon,



Most Worshipful Curtis Chipman  
Grand Master

December 9. The new head of the order was escorted into the lodgeroom by a committee consisting of Past Grand Masters Melvin M. Johnson, Arthur D. Prince, Dudley H. Ferrell and Frank L. Simpson. Mr. Johnson presented the grand master-elect to Most Worshipful Herbert W. Dean, present incumbent.

Right Worshipful Charles C. Balcom of West Newton, who has served as grand marshal under two grand masters, and is a past district deputy grand master and a past master of Fourth Estate Lodge of Charlestown, was unanimously chosen senior grand warden, and Worshipful Le Roy E. Shaw of Pittsfield, grand sword bearer, was elected junior grand warden. Right Worshipful Charles H. Ramsay of Cambridge, was elected grand treasurer for the 32d consecutive time, having served continuously since the present Masonic Temple was erected. Frederick W. Hamilton, 33d, first elected grand secretary in 1915, was again chosen.

The following were elected directors of the grand lodge: Right Worshipful Herbert P. Bagley of Worcester, Most Worshipful Melvin M. Johnson of Brookline, Right Worshipful Dean K. Webster of Lawrence, who succeed themselves, and Most Worshipful Herbert W. Dean of Cheshire.

Mr. Johnson was chosen trustee of the Masonic education and charity trust for eight years, and Most Worshipful Dana J. Flanders of Malden, oldest living past grand master; Arthur Prince of Lowell, Homer S. Joslin of Oxford, and Arthur C. Stales of Taunton, representatives—at-large on the board of Masonic relief for three years.

Dispensation was granted to a new lodge in Boston, to be known as Moses Michael Hays Lodge, in memory of one who was master of Masons in Massachusetts, 1788-1792.

The officers elected and appointed will be installed on the occasion of the celebration of the anniversary of St. John, the evangelist, in the Masonic Temple, Monday, Dec. 28. The exercises will begin at 1 p. m.

The new master—Curtis Chipman—was born in Boston 55 years ago. He is an officer of the First National Bank, with which he has been connected for 35 years; is a past grand high priest of the Grand Royal Arch Chapter, and a past commander of St. Bernard Commandery No. 12, Knights Templar. He is also assistant treasurer of the Free Hospital for Women of Brookline.

#### A VETERAN

Thomas Hughes Jennings, retired chemist in the Province of Bristol, Eng., recently celebrated his sixtieth year as a master Mason, and his ninetyeth birthday. In August, 1930, he and Mrs. Jennings celebrated their diamond wedding. A few years ago Hope Chapel, Hottwells, Bristol, created Mr. Jennings, a life deacon to mark his 57 years' service to the chapel.

#### A PLEASING PRESENTATION

"By order of Worshipful Henry Wayne Guy, master of Athelstan Lodge, A. F. & A. M., of Worcester, Massachusetts, I am taking this means to inform you that Athelstan Lodge, appreciating the convenience it would afford to visiting lodges in the performance of ritualistic work in the chapel at the Masonic Home in Charlton, has purchased and in hand, ready for informal delivery, the following equipment which it would be pleased to have the grand accept on behalf of the home: 'A full set of aprons for officers, a full set of working tools for the different degrees (these are in a separate cabinet box), square and compasses for use in connection with the Great Lights, square and compasses for use by the senior deacon, truncheons for senior and junior wardens, baton for marshal, black rods for deacons, white rods for stewards, four bases for rods of deacons and stewards, trestle board, and maul.

"It is purposely left to the good will of some other lodge to contribute col-

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lars and jewels for the officers; also, suits, slippers, and charts.

"In addition to the above mentioned equipment Worshipful Brother Daniel Nelson Pickering, junior past master of Athelstan Lodge, offers an historic gavel which he has had silver mounted and bearing the following inscription: "Presented to Masonic Home, Charleston, 1931, by D. N. Pickering, P. M. Athelstan Lodge, made at Portsmouth Navy Yard, 1901,

of teak wood from captured Spanish battleship Maria Teresa."

"This gavel was made by members of St. Andrew's Lodge, No. 56 of Portsmouth, N. H., who were employed as cabinet workers on the Portsmouth Navy Yard, of wood taken from the captain's office on the Maria Theresa, and by them presented informally to Worshipful John H. Rose, in 1901, after his first installation as master of St. Andrew's Lodge, to which office he was reelected for the years 1902 and 1903. Worshipful Brother Rose received his degrees in St. Andrew's Lodge as follows: E. A., May 22, 1876; F. C., July 10, 1876; M. M., Sept. 19, 1876. He was born in London, England, Feb. 22, 1850. Departed May 5, 1930, in Portsmouth, N. H., aged 80 years, 1 month and 13 days. He was raised by Worshipful John Pender, who later was elected most worshipful grand master of the Most Worshipful Grand Lodge, A. F. & A. M., of the State of New Hampshire, and also was a Mayor of Portsmouth, N. H. "A few months prior to his death, Worshipful Brother Rose presented his gavel to Worshipful Brother Pickering "as a token of appreciation for a deeply appreciated favor rendered 40 years ago," and requesting that Worshipful Brother Pickering see that it would be sometime left where it would not be lost and forgotten."—CHARLES D. LIVERMORE, Secretary.

[Reprinted from Proceedings of Grand Lodge of Massachusetts, 1931, Parts 11 and 111.]

#### FOREIGN RECOGNITIONS

On October 13, 1931, the Grand Lodge, A. F. & A. M., of Illinois, voted to establish fraternal relations with the York Grand Lodge of Mexico, F. & A. M., by unanimous vote.

Many of the grand lodges of the United States are in fraternal relations with the York Grand Lodge, and a few with Grand Lodge Valle de Mexico. One or two of the grand lodges of the United States are in fraternal relations with both of these grand lodges.

Other recognitions recently accorded to the above named grand lodge are from the Grand Lodge of Roumania and the Grand Lodge of Chile. The

former was founded in 1880, and the latter in 1862.

The Grand Lodge of California, at its annual communication October 13-16, inclusive, accorded fraternal recognition to the following grand lodges: Minas Geraes, Rio de Janeiro, State of Parahyba, Sao Paulo, Bahia, Para, all in the Republic of Brazil, and the Grand Lodge of the Pacific.

#### NEW TEMPLE DEDICATED

Nearly 400 members of the Grand Consistory, Ancient and Accepted Scottish Rite of Freemasonry, of Louisville, Ky., were present in the new temple at the initiation of 36 candidates for the Lodge of Perfection, and 25 for the Consistory degrees.

At the conclusion of the 32nd degree, November 14, the temple was dedicated, in accordance with custom, by John H. Cowles, 33°, sovereign grand commander, who is Inspector General in Kentucky. The ceremony was the same as that which was used in the dedication of the House of the Temple at Washington. The grand commander was assisted by his deputy, Fred W. Hardwick, 33°; I. T. Wodson, 33°;

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master of the Grand Consistory of Kentucky, John G. L. Hagman, 33°; preceptor of the Council of Kadosh, Oscar Brockman, 33°; wise master of the Rose Croix Chapter, and John L. Fischer 33°, venerable master of the Lodge of Perfection.

High ranking officers of both the Grand Lodge of Kentucky and York Rite Bodies were present to join in congratulating the accomplishment of the Scottish Rite in the Valley of Louisville in constructing so splendid a home, free from incumbrance, and with a balance in the treasury. Among the distinguished guests were Richard P. Dietzman, 33°, chief justice of the Supreme Court of Kentucky; Robert S. Crump, Inspector General in Virginia, and Congressman Maurice Thatcher of that district.

At the four-day reunion and dedication of the temple, about 400 enjoyed a banquet. Mr. Thatcher, who had recently returned from the Near East, presented to the Consistory a gavel and a stone block for it. The handle of the gavel was of olive wood from the Mount of Olives, and the gavel and block were of stone from the quarry at Jerusalem.

Many other appropriate gifts for the temple were presented, both at the dedication and the banquet.

#### PRINCE ASKS FOR NO "CUTS"

The Prince of Wales, provincial grand master, while presiding at a meeting of the Provincial Grand Lodge of Surrey, pleaded that the Masonic charities should not suffer.

"In these days of anxiety and wide depression," said he, "it is most cheerful to realize the fraternal feeling and good fellowship engendered by Freemasonry, which is always so evident on these occasions, and to know that my province (the Provincial Grand Lodge of Surrey) and Freemasonry as a whole in England, are by no means unmindful of the claims of those who are compelled to solicit our assistance."

#### MASONS LAY CORNER-STONE

The corner-stone of the new \$1,500,000 postoffice building for Oakland, Cal., was recently laid with Masonic ceremonies. Robert B. Gaylord, grand master of the Grand Lodge of California, officiated in the presence of Congressman Albert E. Carter; Victor H. Metcalf and Joseph R. Knowland, former members of Congress, and high state and local officials.

The grand lodge parade consisted of Aahmes Chanters, Aahmes patrol, Knights Templar and Grand Lodge units. Preceding the formalities the

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postmaster, William Nat Friend, read  
 a letter of congratulation from Presi-  
 dent Hoover, written by his own hand,  
 in which he said:

"I am interested to know that the  
 corner-stone of the new post office  
 building in Oakland is being laid on  
 Saturday, as a part of the building pro-  
 gram of the government, which is con-  
 tributing most substantially to the re-  
 lief of unemployment.

"Please accept my hearty congratu-  
 lations on this occasion, which marks  
 another step in the progress of Oak-  
 land."

#### MASONIC RECORDS

According to *The Freemason*, Lon-  
 don, England, Mr. R. Hurley, of  
 Whipps Cross Lodge No. 4642, has a  
 family of ten who are members of the  
 fraternity, and who received the de-  
 grees as far apart as Shanghai and In-  
 verness, Hongkong, Capetown, Edin-  
 burgh and London.

*The Freemason*, Toronto, Canada,  
 reports an event which is believed to  
 be without parallel in the history of  
 Freemasonry. Andrew A. McNamee,  
 master of Talbot Lodge No. 541, St.  
 Thomas, Ontario, initiated at one com-  
 munication his four sons, who are two  
 pairs of twins. The older pair are 23  
 years of age, and the younger are just  
 21. Mr. B. Harkiss, who is past mas-  
 ter of Star of the East Lodge, Both-  
 well, and an uncle of the twins, took  
 part in the ceremony. Two other un-  
 cles, Henry and John McNamee, were  
 also present.

*The Freemason*, Toronto, also states  
 that at the regular meeting of Tuscan  
 Lodge, Sarnia, Ontario, Alexander  
 Rose, assisted by his six sons, conferred  
 the third degree on Harold Rose, a  
 member of the family. Two hundred  
 local members were present, and many  
 visiting brethren from Michigan.

Cecil Lodge No. 449, Hitchin, Hert-  
 fordshire, England, has the unique dis-  
 tinction of having had only three sec-  
 retaries since 1841, only four treasur-  
 ers since 1847, and four directors of  
 ceremonies since 1880. The lodge was  
 founded in 1838, and all of the above  
 officers were initiates except one, who  
 was a founder of the lodge.

The Master of Wayfarers Lodge,  
 C. A. T. Paris, initiated his son, T. Wil-  
 loughby Paris, in that lodge, which had  
 recently moved from the old building  
 into quarters in the new Peace Memo-  
 rial Temple, London. This young man  
 will go down in Masonic history as the  
 first person initiated in that great me-  
 morial building.

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At a regular meeting of Mossparke  
 Lodge No. 1329, Glasgow, Scotland,  
 John Cooper initiated his twin sons, as  
 Lewises, who exercised their privilege  
 as sons of a master Mason, under the  
 Scottish Constitution, of seeking ad-  
 mission to the Craft. The young men  
 had attained the age of 18 last May.  
 The master received the hearty congratu-  
 lations of the large attendance of  
 a master of a lodge initiating his own  
 twin sons.

F. C. VAN DUZER

(From Our English Correspondent)

The death of Mr. Frederick Conkling  
 Van Duzer, which occurred at Bourne-  
 mouth on Saturday, Nov. 14, after a  
 long illness, at the age of 75, deprives  
 Freemasonry, particularly in the higher  
 degrees, of one of its most zealous  
 workers. An American by birth, he  
 was, however, initiated in an English  
 lodge — the Canterbury, 1635 — in  
 March, 1889, of which he became, in  
 due time, the master, and had since  
 been the treasurer. He was the founder  
 of four other London lodges, in addi-  
 tion to the America Lodge, 3368, of  
 which he was the first master, and for  
 many years, the secretary. He was  
 past grand deacon of the Grand Lodge  
 of England, and was the representative  
 of the Grand Lodges of New York,  
 Oklahoma and Washington. He was  
 the first American citizen to be accorded  
 official recognition by the Grand Lodge  
 of England. He was the first presi-  
 dent of the American colony in London.  
 He was an officer of the supreme grand  
 chapter of Royal Arch Masons; past  
 grand treasurer of the Grand Mark  
 Lodge; knight commander of the Ma-  
 sonic Knights Templar; a member of  
 the 32d degree in the Ancient and Ac-  
 cepted Rite; and held high rank in the  
 Red Cross of Constantine, the Allied  
 Degrees, the Royal Select and Super-  
 excellent Masters, the Societas Rosi-  
 cruciana in Anglia, and the Royal Or-  
 der of Scotland. He was a patron of  
 the three Masonic Institutions and of  
 the Mark Benevolent Fund.

Funeral services were held Wednes-  
 day, November 18, at Holy Trinity  
 Church, Brompton, London, S. W. 7,  
 at 11.30 a. m.

#### FIVE VETERANS HONORED

A special communication of King  
 David Lodge, A. F. & A. M., was held  
 in Masonic Hall, 76 Main Street, Taun-  
 ton, Mass., Wednesday evening, Nov.  
 18, 1931, when Most Worshipful Her-  
 bert W. Dean, grand master of Masons  
 in Massachusetts, made an official and  
 fraternal visit to present Masonic Vet-  
 eran's Medals to brethren of King Da-

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vid Lodge, who have held continuous memberships for fifty years or more. The veteran brothers are: George H. Peck, William F. Roebuck, Albert I. Simmons, Walter I. Tinkham, and Wor. George B. Warren.

This is the first time the lodge has been honored by a visit from the grand master in more than three years, and a large gathering was present for the purpose of honoring the veterans, as well as the G. M.

<b>K. T. SUMMARY, N. H. — 1931</b>	
Commanderies on roll .....	11
Commanderies making annual returns .....	11
Commanderies represented at annual conclave .....	10
Membership, 1930 .....	3,128
Admitted to membership .....	42
Restored to membership .....	3
Died .....	78
Dimitted .....	56
Membership suspended, n. p. d. ....	24
Membership suspended .....	5
Membership, 1931 .....	3,010
Decrease .....	118
Knighted .....	32

### DIGEST OF FUNERAL SERVICES

As a service to the several grand jurisdictions, the Masonic Service Association of the United States has just compiled and distributed a Digest of Masonic Funeral Services, for the use of funeral service revision committees.

Many grand jurisdictions are dissatisfied with the older services, on the grounds of undue length, gloominess, lack of comfort and hope to relatives and friends, etc. Some grand jurisdictions have revised the older forms, and now give masters a choice of two or more services.

This Digest sets forth before the revision committee, the older, or Prestonian Service and the Massachusetts Service of 1798, from which most of the grand jurisdictions originally compiled services for their uses. But time and many hands have played their parts, until now Masonic funeral services are as diverse as the 49 states. The Digest next sets forth a selection of unduplicated exhortations, the several forms and ceremonies used for depositing the apron, the acacia, the glove and the sacred scroll, gives a compilation of consolatory passages, a large selection of prayers, a symposium of committals, and finishes with many different forms of closing and a Masonic cremation service.

It is worthy of note that in the several jurisdictions providing a choice of services, the more modern, consoling and briefer service is almost invariably chosen. Some of these modern

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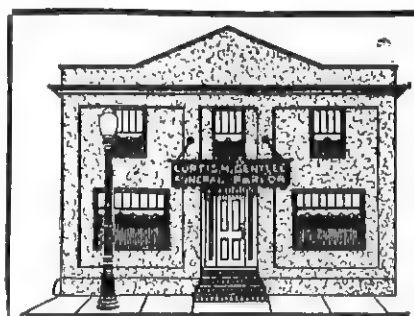
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versions are beautiful and poetic, and ring with hope and consolation, rather than gloom and depression.

The Masonic Service Association has performed a service which must save many devoted brethren a large amount of trouble. To compare fifty different services, eliminate the duplications, and so publish that the funeral revision committees can, with scissors and paste pot, construct one or more new services which are beautiful, different, shorter, more consoling than the forms to be replaced, was a task worth doing, and here done well.

Jurisdictions which have not yet considered funeral revision will doubtless preserve the document in libraries against the day when popular demand will require action by Grand Lodge.

### MASONIC WORTH

Masonry is worth to you all that you are worth to it—no more, no less. If you dedicate your life to Masonry and live and practice its precepts and tenets, it cannot be otherwise than of great benefit to you, as it has to millions who have long since crossed over to the Grand Lodge Above.

If you are initiated into Masonry, and sit down on the stool of do-nothing and fail to take any interest in your life of a Masonic nature, if you fail to observe, live and practice the lessons taught you while taking the degrees, you will derive very little if any benefit, and it will be of no particular value to you.

### CHRISTMAS MESSAGE TEXT OF THE GRAND MASTER OF KNIGHTS TEMPLAR, U. S. A. THE CRADLE OF BETHLEHEM

On Christmas morning, Knights Templar will meet in their asylums, throughout the world, and symbolically gather around a cradle. In spirit they will kneel at the feet of Bethelhem's Babe, renewing their fealty to the Gentle Christ, and once again dedicate themselves to His splendid service. To the earnest Knight Templar, Christmas is more than a joyous celebration, it is a time of heart-searching, an occasion for the renewal of vows.

Christ came to establish a kingdom, a kingdom of love, of truth, of righteousness. He came to show us that all men are brothers, and brotherly love should prevail among them. He seemed to have failed. The life journey that began at Bethelhem ended at Calvary. Twenty centuries have passed since the angels' song startled the watching shepherds, yet to-day we are appalled at the prevalence of hatred, lawlessness and error. But the failure is only seeming. In reality the Gentle Christ

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PERRY WINSLOW WEIDNER,  
Grand Master, Grand Encampment, U. S. A., Knights Templar.

**LODGE WITH OLDEST RECORD**

Lodge of Edinburgh, No. 1, sometimes known as Mary's Chapel, is believed to be the lodge with the oldest records in the world, and tradition says this lodge was formed by skilled craftsmen brought from the Continent by King David the First, to build Holyrood Abbey in 1128. Its oldest minute is dated the last day of July, 1599, but at that time the lodge was in a flourishing condition and a going concern. There is in existence a list of the apprentices of the lodge, with the names of their fathers and mothers, dated 23rd December, 1584, and the Masons who composed the lodge at that time were incorporated in a society known as "The Freemasons and Wrights of Edinburgh." From the earliest time it was the custom to admit non-operative as well as operative members.

**FORMER ENEMIES MEET**

Yankton, S. D.—The recent reunion of Oriental Consistory of the Scottish Rite, held here, furnished the background of an unusual scene of two men, once ready to take each other's lives in the Boer War, meeting as brothers in a Masonic class. The men were C. E. Keuzenkamp, state director of trade and industries in South Dakota schools, and Ernest R. Chatterly, a Mitchell merchant.

Mr. Chatterly was with a British detachment in the city of Mafeking, while Mr. Keuzenkamp was one of 82 riders selected from a group of 200 picked Boer forces to go ahead of the others to besiege Mafeking, gain entrance to the city, blow up the diamond mine and destroy the railroad bridges.

As the Boer forces reached a hilltop near the city their leader fell from his horse mortally wounded. They had been led into a trap by a Cape Afriander, who was a British spy. In their retreat the Boers turned away from the

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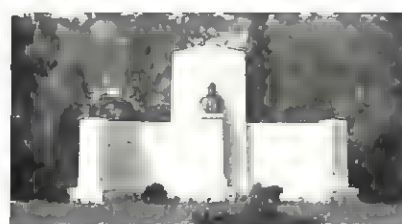
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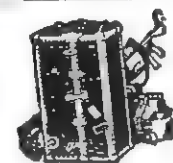
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city and rode down the hill, shooting at the lancers who came on, spearing men as fast as they could. Fourteen forced themselves through a wire fence and escaped. Mr. Keuzenkamp was one of them.

The present director of trades and industries in the schools of this state and the merchant were doubtless not far apart in this combat. They both saw a lot of service and helped to make history in South Africa. When the war was over fate led them to South Dakota to live under one flag, and 32 years later to meet face to face as Masonic brothers in the same Masonic body.

Guillermo Andreve, grand commander of the Supreme Council of Panama, and former minister of that country to Cuba, has been recalled and made Secretary of Government and Justice, a Cabinet position. Mr. Andreve is being favorably spoken of as the next president of the Republic of Panama.

The U. S. Veterans Bureau Hospital of Tucson, Ariz., was recently the scene of a banquet at the ninth anniversary meeting of Sojourners Club, 110 being present. These sojourners are members of the Masonic fraternity from all over the world who are temporarily living at Tucson, most of them at the hospital.

**PROMINENT WRITER PASSES**

Robert Ingham Clegg, 33°, past grand historian of the Grand Lodge of Ohio, and twelfth president of the National League of Masonic Clubs, died in Cleveland, Ohio, Monday, December 3.

By profession Mr. Clegg was a mechanical engineer, and held membership in prominent engineering and scientific societies. He found time, however, to devote to Masonic research work, and contributed much to Masonic journals.

**CLANDESTINE ORGANIZER  
FOUND GUILTY**

Dr. W. W. Stonestreet, a physician of Morgantown, W. Va., was found guilty of grand larceny in connection with the promotion of a clandestine Masonic lodge, by a judge in the circuit court of Grafton.

Motion of defense counsel to set aside the verdict and grant a new trial was not allowed, and Dr. Stonestreet was sentenced to serve one year in the penitentiary by the trial judge, Warren B. Kittle. Counsel for the defendant stated that he would appeal the case to the Supreme Court.

Howe R. Knotts, of Taylor County, was the prosecuting witness. He testified that Dr. Stonestreet, George C.

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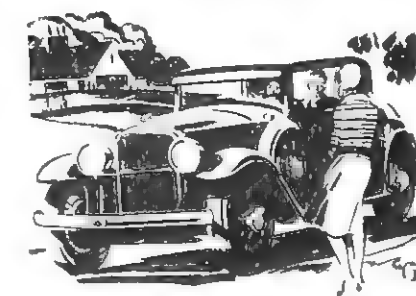
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Phillips and other associate promoters of clandestine Masonic lodges, told him, while soliciting his membership in Mt. Lebanon Lodge No. 2, a "Masonic" lodge, that he could, when initiated, attend any Masonic lodge meeting in the world. After Mr. Knotts had paid the promoters \$56.50 for all "Masonic" privileges, he learned that he had no standing in lodges regularly constituted by grand bodies of Freemasonry even in his own state.

Both of Dr. Stonestreet's associate promoters, Mr. Phillips, who is serving a year's sentence on a plea of guilty to a similar indictment, and E. F. Stephenson, of Wheeling, who served a jail term in Fayette County, Pa., on a similar charge, testified for the state.

#### TO HONOR BLIND MEMBER

Eureka, Nev.—Scott E. Jameson, of Tonopah, grand master of the Grand Lodge of Nevada, returned here recently to pay a fraternal debt of gratitude to Alexander Fraser by being present at a banquet in the latter's honor. It is to Mr. Fraser more than any one else that Mr. Jameson said he owes his grasp of Masonic principles, the symbolic degrees of which he took in 1901.

Mr. Fraser is 83 years of age, and has been a member of the fraternity for 54 years. He was seven times master of the local lodge, the first time in 1886, and the seventh in 1926, and belongs to the York and Scottish Rites.

At the ceremonial meeting and banquet which was attended by two past grand masters, present grand lodge officers, masters of lodges nearby and other brethren, Mr. Fraser was presented a gold button by the grand lodge, showing that he is a 50-year-old veteran in the order. He lost his sight in a mine explosion 40 years ago.

#### UNUSUAL MEETING

Kanawha Lodge No. 20, of Charleston, W. Va., recently held a special communication for the purpose of raising five candidates to the master Mason degree. There were 207 Masons present, who represented 45 lodges and 11 states. One candidate was raised in full form by the officers in robes, and one by past masters filling all the chairs, the grand lecturer acting as King Solomon.

#### CORNER-STONE

##### LAI'D BY MASONS

Bristol, Va.—Masons from 75 lodges of Virginia and Tennessee attended the ceremonies of laying the corner-stone of the new Masonic Temple here. Dr. A. M. Showalter, grand master of the Grand Lodge of Virginia, presided, assisted by local officers of Shelby Lodge.

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Dr. J. N. Hillman, president of Emory and Henry College, and district deputy grand master, delivered the address of the occasion.

The temple will cover a lot 50 by 94 feet, and will have three stories above the basement floors. One of the basement floors will have entrances on the level with the sidewalk, and will be occupied for business purposes. The upper floors are reserved for the work of the Eastern Star chapters, the commandery and Shelby Lodge No. 162.

#### ITALIAN SAVANTS RESENT

Rome, Italy—Several of Italy's best known educators have expressed indignation at being compelled to take the new oath designed to wipe out all opposition to Premier Benito Mussolini, and have frankly declared their intentions not to take it. Their reasons are that the oath destroys all initiative and liberty of academic expression. The oath reads:

"I swear to be loyal to the King, to his royal successors and to the Fascist regime and to observe loyally the constitution and other laws of the state; to exercise the function of a teacher and to fulfill my academic duties with the idea of forming industrious citizens, upright and devoted to the country and to the Fascist regime. I swear that I do not belong and shall never belong to any association of party whose activities are irreconcilable with the duties of high office."

Twenty professors of the University of Padua and others of the Universities of Bologna and Rome are said to have decided not to sign the oath.

#### NEW BUILDING TO BE ERECTED

A contract has been signed by Lord Marshall and Lord Wakefield, two of the trustees of the Freemasons' Hospital and Nursing Home, for the new hospital building at Ravenscourt Park, which is to take the place of the present hospital and nursing home in Fulham-road, London. The new hospital will cost £260,000. The architects are Sir John Burnet, Tait and Lorne, and the contractors are Mowlem and Co., Limited. The Duke of Connaught, Grand Master of English Freemasons, has consented to lay the dedication stone on May 19 next year.

A medical advisory committee, with Sir D'Arcy Power as chairman, will insure that the new building has a high technical efficiency. There will be special operating theatre facilities, with electro-therapeutical and radiological departments. The hospital will also be sound-proof, with elaborate systems of signalling whereby all bell-ringing will be eliminated.

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#### BREVITIES

A number of Masons went into a theater in Jalapa, Vera Cruz, Mexico, on October 29, and forced the deletion of several parts of a play which ridiculed the Masonic Order. Jalapa policemen supported them in their act.

The Royal Masonic Institution for Girls, at London, England, admitted for educational benefits during this year 154, making a total of about 1,300 girls now being provided for.

At a meeting of the same institution for boys, 120 were elected to receive educational benefits from September 1.

Nelson M. Lynde, of Denver, Colo., past master of Heroine Lodge No. 104, and a member of the Consistory at Kansas City, Mo., conferred the first and third degrees on his son in Trinidad Lodge No. 89, Trinidad, Colo., during the period when his son was a cadet at West Point.

The fiftieth anniversary of the raising of Harry M. Cheney, grand secretary of the Grand Lodge, was observed at Elkins, N. H., early this month, by King Solomon's Lodge No. 14. Officers of the grand lodge participated in the celebration and in presenting tokens of affection to the grand secretary. Mr. Cheney took his degrees while he was attending Colby Academy in New London.

The customary fall reunion of the Scottish Rite Bodies at Wheeling, W. Va., will not be held in 1931. Two reasons were assigned, one economic and the other to allow plenty of time to promote a large and enthusiastic meeting in February, at which time, by a concerted effort, it is proposed to present a fitting memorial reunion as a feature and contribution to the national celebration of the 200th anniversary of the birth of George Washington.

Queen City Lodge No. 507, located at Slick, Okla., recently enjoyed the unique experience of initiating, passing and raising a father and son at the same time. The father is Clarence Henry Upton, and the son, Ezra Burrell Upton.

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### FAST

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### ALL SORTS

Mrs. Bunk—"I caught our daughter kissing the iceman this morning."

Mr. Bunk—"Good heavens! Wasting time on him, when we owe the grocer fifty dollars."

### EASY MATTER

Poet—Your father says I ought to have \$50,000 before I marry you.

She—Well, dear, I can wait a few months.

### HOW EDUCATION HELPS

Once a Scotchman didn't go to a banquet because he didn't know what the word gratis on the invitation meant. The next day he was found dead before an open dictionary.

### ROOM ENOUGH

Holiday-Maker — "But you advertised a bed-sitting-room."

Landlady—"Certainly. This is it."

Holiday-Maker — "Well, I see the bed, but where's the sitting room?"

Landlady—"On the bed."

### WILLING TO ADMIT IT

Marjorie—No, I cannot marry you!  
Claude (savagely)—Oh, well, there are others just as good!

"Better, I accepted one of them yesterday!"

### ON TIME

Jones was never an early bird at the office. One morning his boss exclaimed:

"Late again. Have you ever done anything on time?"

"Yes, sir," was the meek but prompt reply. "I purchased a car."

### ROTHER DIFFICULT

Bobby—"Is this a camel's hair brush, mama?"

Mama—"Yes, my son."

Bobby—"But how does a camel manage to brush its hair with a little thing like that?"

### A THOUGHTLESS DIG

Midge—"Do you know why I won't marry you?"

Ben—"I can't think."

Midge—"You guessed it right off."

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### WHAT NEXT?

Uncle Hiram—"It says here in the  
 paper a robber robbed a bank on Sun-  
 day, Matilda."

Aunt Matilda—"Well, what is the  
 world coming to—robbing banks on  
 Sundays, Hiram?"

### TIME TO UNWRAP

Mother—Jane, come to bed.  
 Daughter Jane—But, mother, I am  
 all wrapped up in my problem.  
 Mother—Well, tell your problem to  
 go home.

### THE REASON

"What's the trouble, John?"  
 "I've been disappointed in love."  
 "Is that so? I thought you married  
 Sylvia."  
 "I did."

### POOR BURGLAR

"Just think! While I was out with  
 some of the fellows the other night, a  
 burglar broke into our house."  
 "Did he get anything?"  
 "I'll say he did—my wife thought it  
 was me coming home."

### FORESIGHT

Her Dearest Friend—I thought you  
 and Bill were going to get a divorce?  
 Her—We are, but I want the custody  
 of the car, and I'm waiting until the  
 final payments on it are made so I  
 won't have to use any of my alimony  
 to finishing paying for it.

STATEMENT OF OWNERSHIP, MANAGEMENT,  
 CIRCULATION, ETC., REQUIRED BY THE ACT  
 OF CONGRESS OF AUGUST 24, 1912,  
 of THE NEW ENGLAND MASONIC CRAFTSMAN,  
 published monthly at Boston, Mass., for Dec. 17,  
 1931.  
 State of Massachusetts }  
 County of Suffolk }

ss. Before me, a Notary Public in and for the State  
 and County aforesaid, personally appeared ALFRED  
 H. MOORHOUSE, who, having been duly sworn ac-  
 cording to law, deposes and says that he is the busi-  
 ness manager of THE NEW ENGLAND MASONIC  
 CRAFTSMAN.

1. That the names and addresses of the pub-  
 lisher, editor, managing editor, and business man-  
 agers are:  
 Publisher, THE NEW ENGLAND MASONIC  
 CRAFTSMAN, Boston, Mass.  
 Editor, ALFRED H. MOORHOUSE, Brookline,  
 Mass.

Business Manager, ALFRED H. MOORHOUSE,  
 Brookline, Mass.

2. That the owner is: (If the publication is  
 owned by an individual his name and address, or  
 if owned by more than one individual the name and  
 address of each, should be given below; if the pub-  
 lication is owned by a corporation the name of the  
 corporation and the names and addresses of the  
 stockholders owning or holding one per cent or  
 more of the total amount of stock should be given.)  
 NEW ENGLAND CRAFTSMAN, WHITFIELD W.  
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3. There are no known bondholders, mortgagees,  
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(Signed) ALFRED H. MOORHOUSE.  
 Sworn to and subscribed before me this 17th  
 day of December, 1931.

(Signed) H. L. BURR.  
 (My commission expires Feb. 26, 1937.)

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